

# The Living Church

October 26, 1952

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Weekly Record of the News, the Work,  
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**CROOKED AND AWRY** was human nature before Christ came to wrench it straight [see page 10].

RNS

P. 12: The Saints

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## LETTERS

### Money for Interchurch Work

REGARDING the editorial in *THE LIVING CHURCH* of October 12th, I suppose it is anybody's guess as to the accuracy of the statement, "But far from all ACU members would agree with him on most of the items covered in his analysis" (i.e. with the editor of the *ACU News* on his analysis of the General Church Budget).

I can only say that the ACU membership has been exceedingly articulate and the mail heavy, both during and since General Convention. To date the criticism of our action has been mainly in the Church press: only one dissenting letter has been received from an ACU member, while there has been overwhelming approval expressed by the membership. I cite this to correct the unfortunate impression that any sort of rift has developed among ACU members.

During the same period our membership has increased by a greater percentage than in any like period during the past two years, and the new members, most of them, have come in as a definite expression of approval of our ACU leadership at General Convention.

It is true that at Boston some ACU members questioned the wisdom of the headline for my Budget article. No one has as yet argued against the basic point, namely, that our Church's giving to interdenominational work is disproportionate.

Your editorial observes that General Convention made no effort to trim the Budget items which mainly benefit Protestant agencies outside the Church, as my study urged. Knowing General Convention as a deputy, you will agree with me that I hardly expected any floor action on the matter.

What you fail to point out in your editorial, however, is that General Convention did act on our recommendation. This is brought out in an article ("The Divine Commission") by Clifford P. Morehouse in the same issue. He notes that the Program and Budget Committee, an integral part of General Convention, cut \$10,000 from the giving to interdenominational agencies. We were quite satisfied with this as a first step and an indication that our survey was considered.

The important thing, from our standpoint, is that attention has been called to this aspect of the budget. And it is already being studied all over the Church. Undoubtedly the results of the study will be seen in the Budget at the next General Convention. Two reprintings of the Convention extra of the *ACU News* have failed to supply copies requested by groups all over the Church for study.

One unfortunate difficulty in assessing the value of my study on the Budget is that the figures used were taken from a detailed Budget presented to the National Council in the spring. The budget presented to Convention was made up of totals only. The specific items we questioned were not listed for delegates to consider. We are at present making a study of the detailed departmental budgets on which the Program and Budget Committee based its asking, and we shall present the results

of that study through the columns of newspaper, the *ACU News*.

Anglo-Catholic leadership only seems to be largely negative because defense men better news than advance work. You be happy to know that in each of the directions which you suggest we are ready at work; we are announcing vigorous new missionary program month; we are increasing the number of our publications for study groups; our chairman of social action and annual Catholic sociology conference leaders in the field of Catholic action.

In the same issue of October 12th, lead editorial notes that a serious dip back to the work of the Church is low regard which all too many Church leaders express for their National Church headquarters." It seems most unfortunate that any criticism of policy is so often taken as a personal attack or a lack of confidence. One of the blessings of institutions is to be found in the fact that constituents have the right to question the actions of their representatives. In obedience is not required where infallibility is not claimed.

(Rev.) ALBERT J. DUBOIS  
Executive Director  
American Church Union  
New York, N. Y.

THE headline, "Let's Reduce the Budget," in the extra copy of the *ACU News*, as you say, unfortunate. How about the facts? Are they true? It seems to me should be the only question. When we either cannot or do not support our own work, why scatter money to the winds, even if it is a "penny half million dollars"? Most people I know who give on the red side, and may as well increase, feel they are giving to tend the Episcopal Church and so it is with our gifts to the Reconstruction Advance Fund. All appeals that I have made and all that I have heard made on the basis that we are giving to extend the Episcopal Church or the world's Anglican Communion. So again we return to the original query — are the figures true and if so why?

(Rev.) ELDRED C. SIMKINS  
Rector, Emmanuel Church  
Elmira, N. Y.

### "Hiring and Discharging"

UPON opening the September 28th issue of *THE LIVING CHURCH*, I was surprised to see in the report of the General Convention a heading which read, "Hiring and Discharging." Upon reading further my surprise gave way to dismay as I discovered that this referred not to church sextons or janitors but to the ministers of God. As one who has been in Holy Orders for nearly 50 years, may I say that I never been conscious of being "hired" or "discharged."

Our Blessed Lord had something to say about shepherds who were hirelings but was of such a nature that any true shepherd could regard it only as a gross insult to have the term applied to himself.

(Rev.) BRUCE V. REDDIS  
Rector, St. Stephen's Church  
New York City

# The Living Church

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and the Thought of the Episcopal Church.

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## Things to Come

OCTOBER	NOVEMBER
S M T W T F S	S M T W T F S
1 2 3 4	1
5 6 7 8 9 10 11	2 3 4 5 6 7 8
12 13 14 15 16 17 18	9 10 11 12 13 14 15
19 20 21 22 23 24 25	16 17 18 19 20 21 22
26 27 28 29 30 31	23 24 25 26 27 28 29

### October

Christ the King (20th Sunday after Trinity).  
Reformation Sunday.  
St. Simon and St. Jude.  
Town and Country convocation, NCC, Colum-  
bus, Ohio, to 31st.  
Broadcasting and Film Commission, NCC's  
Education, Film, Radio and Television Com-  
mittees, New York City.

### November

All Saints' Day.  
21st Sunday after Trinity.  
Girls' Friendly Society Week (to 9th).  
Election day.  
22d Sunday after Trinity.  
Armistice Day.  
23d Sunday after Trinity.  
Sunday next before Advent.  
Thanksgiving.  
Woman's Auxiliary Executive Board, Seabury  
House, Greenwich, Conn. (to December 1st).  
1st Sunday in Advent.  
Corporate Communion for Men and Boys.

THE LIVING CHURCH news is gathered by a staff of  
120 correspondents, one in every diocese and  
territory of the Episcopal Church and  
in foreign lands. THE LIVING CHURCH is a  
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October 26, 1952

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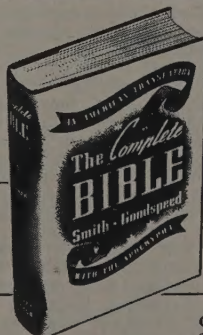
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## SORTS AND CONDITIONS

THE REV. C. GRESHAM MARMION, JR., has announced that he will not be able to accept his election to be bishop of Spokane [L. C., September 28th]. In a letter to Bishop Cross, who has been acting bishop of Spokane, since his recent retirement, Mr. Marmion said that his family doctor and a surgeon, who is a devoted Churchman and familiar with the duties of a bishop, insisted that he must give his vocal cords (which have been troubling him) a rest, and learn to use his voice more economically. The two doctors said that "there is no cause for alarm" and that the condition is "not necessarily irreversible," but warned against colds, which might be induced by the traveling a bishop has to do, and other throat infections. Mr. Marmion said:

"I HAVE ALWAYS tried to do what I felt the Lord wanted me to do, and both Mrs. Marmion and I would have been glad to go to the district of Spokane. . . . This seems inadvisable under the present circumstances."

ANOTHER ELECTION turned down was that of Bishop Horstieck of Eau Claire to the deanship of Nashotah House. Announcing his decision, the bishop said he felt his present duty was in the diocese of Eau Claire.

AN ACCEPTED ELECTION is that of Albert Charles Jacobs to the presidency of Trinity College. Churchman Jacobs, chancellor of the University of Denver and former assistant to General Eisenhower and provost of Columbia University, succeeds G. Keith Funston, who became president of the New York Stock Exchange in September, 1951.

THE REV. JOHN W. NORRIS, member of General Convention's Commission on Church Music and music editor of The Living Church has been hospitalized after a serious attack of coronary thrombosis on October 9th. His sister, Adah M. Hood, reports that he will be away from work for three months.

SINCE gathering the data on Americans' belief in God for our news story on page 5, we have received more detailed information from the Catholic Digest as to the meaning attached to the different questions in the survey.

STUDY of these questions reveals a somewhat brighter picture for the Episcopal Church than the 77% certitude reported at the end of our news story. The figures show that 100% of Episcopalians said they believed in God, and no Episcopalians said that they did not believe or did not know. Only other Church showing such unanimity of belief in the breakdown by religious bodies published in the Catholic Digest was the Congregationalists. One per cent of Methodists, and Lutherans, and fractional percentages of Baptists and Presbyterians were unbelievers. Fractional percentages of Roman Catholics, Baptists, Methodists, and Presbyterians were agnostics. The question on which those who classified themselves as Episcopalians showed less certainty than the others was, essentially, "How sure are you?"

And it is to no man's discredit to admit that he walks by faith, not by sight.

THE DIOCESE of Maryland claims to be the first to ordain a perpetual diacon under the new canon passed by General Convention—a rather doubtful claim, perhaps, since new canons do not take effect until the January 1st following their enactment unless the Convention provides otherwise. However, Bishop Powell did ordain James Edward Harrison, Baltimore businessman, to the diaconate on September 27th under the rules that will be in effect when the new canon is operative, and we doubt that anybody will get technical about it. Mr. Harrison belongs to the Church of the Ascension and Prince of Peace, Baltimore. He became superintendent of the parish Sunday school ten years ago when Governor McKeldin had to relinquish that duty.

THE DOUBLE NAME of "Ascension and Prince of Peace" goes back to 1931 when two Baltimore parishes combined and kept the names of both. In this case, the two names combined bear testimony to one of the most neglected clauses of the Creed—"and He sitteth at the right hand of the Father." Known to theologians as the doctrine of the session, this clause covers the exalted state of Christ in heaven. The "historic Jesus" (to use a phrase that used to be popular among Biblical scholars) is not to be found wandering about Galilee, not between the covers of books, but enthroned in heaven with God the Father.

A \$400,000 capital fund, to be used primarily for mission needs, will be raised by the diocese of Milwaukee next year. The fund was voted by the annual diocesan council, held October 18th at All Saints' Cathedral, Milwaukee.

BISHOP IVINS, whose retirement becomes effective December 31st, reported that there were approximately 17,000 communicants in the diocese and that in his 27 years as coadjutor and diocesan he had confirmed more than 16,000. He expressed the hope that his last two confirmation classes would be large enough to raise the total to 17,000, equaling the entire number of present communicants.

APPOINTMENT of Mrs. Stephen K. Mahon as executive secretary of the Girls' Friendly Society has been announced by the GFS. Celebrating its 75th anniversary, the society claims to be the oldest organization for girls in the USA. Mrs. Mahon has been program advisor in the GFS national staff and president of the board of directors (current president is Mrs. Harold E. Woodward of St. Louis). Religious education is her profession.

THE DAY of prayer and intercession for the nation which the Presiding Bishop has asked bishops and clergy of the Church to observe is Monday, November 3d, not November 2d [L.C. October 19th].

Peter Day.

CHRIST THE KING<sup>1</sup> (20TH SUNDAY AFTER TRINITY)

## GENERAL

### SOCIAL RELATIONS

#### Pastors Protest Threatened Eviction of Negroes

Two Episcopal priests have joined with six Non-Roman pastors to protest the threatened eviction of a Negro family from St. Louis Park, an all-white suburb of Minneapolis, Minn.

They issued a statement after Woodfin Lewis, 30, a research physicist, his wife and two children, were asked to vacate a home they had rented four days earlier.

Mrs. Elaine Embretson, who rented Mr. Lewis the house, said she asked her lawyer to prepare eviction proceedings when "people a mile or so away began to pressure me, and to threaten my mother-in-law's business."

She said she rented the house to Mr. Lewis, a World War II veteran, only after checking with immediate neighbors, who said they had no objections.

The pastors, in their statement, expressed "regret that the pressure of an unidentified group of people have made necessary for Mrs. Embretson to feel she must ask for an eviction of the Woodfin Lewis family."

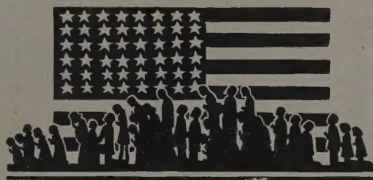
"We do not feel that this vocal objection of the Lewis family represents either the majority or a true mind of the people of St. Louis Park as a whole or even the people in the immediate neighborhood," they said.

"We realize that the question is now essentially a legal problem between tenant and property owners. However, since it involves basic religious principles, we urge the residents of St. Louis Park and the members of our respective congregations to use discernment and Christian charity in passing judgment on the matter. "We further wish to commend Mrs. Embretson and the immediate neighbors for their initial demonstration of charity and friendliness in accepting the Lewis family in their midst and regret that subsequent developments have worked such a hardship on them."

Signers of the statement were the Rev. Roger Schmuck of St. George's Episcopal Church, the Rev. Bennett Brudeird of Aldersgate Methodist Church, and the Rev. Paul Obenauf of Wooddale

(ULC) Lutheran Church, the Rev. Einar Martinson of Union Congregational Church, the Rev. Lester Nelson of Evangelical Free Church, the Rev. Norman Nielsen of Westwood (ELC) Lutheran Church, and the Rev. Lloyd Nordstrom of Park Baptist Church.

Assisting the ministers in drafting the statement was the Rev. Daisuke Kitagawa, director of inter-group relations of



the Greater Minneapolis Council of Churches, vice-chairman of the diocese of Minnesota's department of Christian social relations and a member of the mayor's council on human relations.

After protests of the pastors, Mayor C. L. Hurd of St. Louis Park and numerous citizens who called and wrote her, Mrs. Embretson said she may drop the eviction proceedings.

"I see no reason why Mr. Lewis can't stay for the six months that he was promised," she said, adding: "I hope everybody understands I wanted to rent the house to the Lewises in the first place. I just wanted to do the right thing by everybody. I hate to be the scapegoat in this thing."

Mr. Lewis and his wife, Virginia, are both graduates of Fisk University, Nashville, Tenn. Mr. Lewis also has a master's degree from Howard University, Washington, D. C., and has done two years' work toward a Ph.D. degree at Iowa State college, Ames, Iowa. [RNS]

### EDUCATION

#### Community to Experiment with Program

A six-week test of a dismissed-time<sup>1</sup> religious instruction program will start in the elementary schools of Little Falls, N. J., Township on November 7th.

All pupils in the seventh and eighth

Education that only children who submitted written requests from their parents be given time off. The board said, however, that it would not be fair to release some pupils and make the others remain in school. It also pointed out that under a dismissed-time arrangement the schools would be freed of responsibility for the children.

Joseph Donato, board president, said, "We will try it for six weeks. If it doesn't work out we will reopen discussions."

Churches which will give religious instruction are First and Second Reformed; Little Falls Methodist; St. Agnes Episcopal of which the Rev. R. B. grades of the three schools will be dismissed at 2:30 PM every Friday, a half-hour earlier than usual.

Clergymen whose petition for a released-time<sup>1</sup> program was rejected said they would go along with the experiment "because half a loaf is better than none."

They had proposed to the Board of McKay is rector; and St. John's Russian Orthodox.

The Rev. T. Leary, pastor of Our Lady of Holy Angels, Roman church, said he favored time off for religious instruction but was not seeking it for Catholic pupils because a satisfactory system was in operation at his church. [RNS]

### STATISTICS

#### Do You Believe in God?

A nationwide survey made by a commercial opinion research firm, and sponsored by the *Catholic Digest*, shows that 99% of adult Americans believe in God.

Only 1% of all Americans questioned said they did not believe in God.

Broken down according to religious affiliations, the results showed that just under 99% of all Non-Roman Christians believe in God. Slightly less than 100% of Roman Catholics believe in God and a bit under 97% of Jews.

Naturally enough, persons who said they belonged to no Church showed the greatest disbelief. Twelve per cent of this group said they did not believe in

**UNING IN:** ¶Feast of Christ the King, though of recent origin and not included in the Prayer Book, has been approved by the House of Bishops as a permissive observance. It is the patronal festival of the editor's parish, and of a number of other parishes

named "Christ Church." ¶Dismissed time differs from released time in that all children are let out of school instead of just the children who attend religious instruction, thus putting a premium on juvenile agnosticism.

God and 3% said they did not know.

Less than one-half of one per cent of women reported any disbelief. Two per cent of men said they believed in no God.

The survey's basic question was: Do you believe in a God?

All who answered "Yes" were asked about the strength of their belief. The question was:

How strong would you say this belief is: Are you absolutely certain there is a God — fairly sure there is — not quite sure, but like to think there is — or, not at all sure, but not sure there isn't.

Eighty-seven per cent of all persons were absolutely certain. Ten per cent were fairly sure, 2% not quite sure and less than one-half of one per cent not at all sure.

Ninety-two per cent of Roman Catholics were absolutely sure, 7% fairly sure and 1% not quite sure. The Non-Roman reaction was 87% absolutely certain, 10% fairly sure, and 2% not quite certain. Jews were 70% absolutely certain, 18% fairly sure, and 9% not quite sure.

Income, race, and location in either city or country apparently has little to do with a belief in God. Among occupational groups, farmers were the firmest believers, with just under 100%. Ninety-seven per cent of the professional group said they believed. Most other occupational groups fell between these two.

Except for the breakdown according to religious affiliation, the greatest differences between groups occurred in the classification according to formal education.

High school graduates, with 99%, showed the greatest percentage of belief. College graduates, with 94%, were lowest.

There was little difference in age groups, except that those over 65 were more certain of the existence of a God.

Episcopalians, according to *Time*, were 77% absolutely certain; 17% fairly sure; 4% not quite sure; 2% other, including not at all sure, do not believe, and don't know.

## ORTHODOX

### New St. Sophia's

The new \$2,000,000 St. Sophia Cathedral, Los Angeles, was officially opened September 30th by Archbishop<sup>†</sup> Michael of New York, spiritual leader of the Greek Orthodox Church in North and South America.

Among those attending were Governor Earl Warren of California; Charles

P. Skouras, theater executive under whose leadership the magnificent new church became a reality; Bishop Ezekiel of Boston; Bishop Athenagoras of Los Angeles; Bishop Germanos of Charlotte, N. C.; and Bishop Anthony of the Russian Orthodox Church-in-Exile of Los Angeles.

In addition to those who crowded

dral will be the center of Orthodox worship and an inspiration to all Christianity.

At the conclusion of the service, Gov. Warren spoke to the congregation.

"We hope that this cathedral will have the same benign influence that its precursor the Hagia Sophia, had for 14 centuries he said. "We hope that the dome of th



HAGIA SOPHIA<sup>†</sup>  
Sixth-century pattern, 20th-century lighting.

RNS

around the church to catch a glimpse of the ceremonies, thousands of Los Angeles residents viewed the proceedings over television.

At the beginning of the service Mr. Skouras was given the Ecclesiastical Medal, highest award ever bestowed on an American citizen by the Greek Orthodox Church.

Kneeling to receive the medal from Archbishop Michael, he said:

"I stand before you with humbleness to accept your blessings and thank you for all the praises you have bestowed upon me. I feel that it is our sacred duty to uphold the tradition of our Church and that St. Sophia Cathedral<sup>†</sup> is a definite contribution of the Orthodox faith to American religious life.

"This cathedral is a dream realized through the generous contributions of many friends and I am thankful to God that I had the privilege of putting my efforts in the directing and building of St. Sophia.

"I am grateful to all contributors and I know that for years to come this cathe-

great structure will endure for centuries to come.

"I believe that this cathedral, situated here in the City of the Angels, can perform as holy a purpose as any house of God anywhere in the universe. This beautiful cathedral should warm the hearts of everyone who believes in the living God."

The new church, one of the outstanding houses of worship in the nation, patterned after the famed Hagia Sophia started by Emperor Justinian in Constantinople in 532 A.D. and completed in 537 A.D. The church here, equipped with modern lighting and lavishly decorated, seats 900 persons.

### Two New Dioceses

Delegates to the national convention of the Greek Orthodox Church, Los Angeles, voted to increase the number of the Church's bishops in this country from six to eight, with new dioceses to be set up at Pittsburgh, Pa., and Detroit, Mich.

In another expansion move new mi

**TUNING IN:** <sup>†</sup>Greek Orthodox archbishops and bishops are commonly known by their title and first name. <sup>†</sup>A cathedral is the principal church of a diocese—so called because it contains the bishop's official seat ("cathedra"). <sup>†</sup>Hagia Sophia is

Greek for "Holy Wisdom" (the wisdom of God), which Eastern Orthodoxy thinks of in quasi-, if not fully, personal terms, as God's agent in creation. A whole branch of theology, "sophology," has developed around this concept.

aries were appointed to many towns and counties which as yet have no churches.

Some 500 priests and laymen attended a meeting under the spiritual leadership of Archbishop Michael of New York, head of the Greek Orthodox Archdiocese of North and South America. Transfer of the headquarters of the Church's Western Diocese from San Francisco to Los Angeles was made official by the consecration during the construction of the \$2,000,000 St. Sophia Cathedral.

## LAYMEN

### Foundation for Peace"

Admiral Alan G. Kirk, retired, told 10 laymen September 14th that we must be firm and consistent in our dealings with Russia, for "We have to live with this for a long time."

He spoke at a Communion breakfast for the Presiding Bishop's Committee for Laymen's Work, held at the Hotel Statler, Boston. The breakfast followed Corporate Communion of laymen at Trinity Church at which Presiding Bishop Sherrill celebrated.

Senator A. S. Mike Monroney of Oklahoma preceded Admiral Kirk on

the speakers' stand and termed the Point Four program and other United States' efforts to alleviate poverty and ignorance — "the soil in which grows the seed of the slave system" — efforts of "applied Christianity."

Admiral Kirk, former ambassador to Russia and now head of the Psychological Strategy Board, described the Russians as "young, virile, vigorous, and enthusiastic — not very tolerant and very selfish," but "a very definite force, one we've got to reckon with."

He expressed the hope and belief that in Russia "there will be an upsurge of human faith," bringing about "an adjustment within the Soviet Union."

Pointing out that only three per cent of Russia's 200 millions are members of the Communist Party, he said that all are subject to "a dictatorship in the fullest sense of the word." There is "not one vestige of freedom of thought, of speech," he said.

But although the Russians are "ruthless and deceitful," Admiral Kirk emphasized, "they are not unbeatable. Let us recognize that the threat must be dealt with by a certain amount of armed force." He warned that the Russians "will not negotiate with weakness."

In conclusion, he asked that this country be firm and temperate, prudent, and

consistent, for a long period of time, "five, 15, perhaps 50 years," and that at the same time we hold full sympathy for the masses of the Russian people.

Senator Monroney, chairman of the Democratic Speakers' Bureau, urged that "the power and strength given to this nation" be shared with other nations in eradicating disease and hunger.

Warning that there are "no quick and easy answers to problems," he said that the time has come "to build a real foundation for peace." "It is the Christians who must prevent World War III. Our democracy will last only as long as our Christian principles last," he stated.

Harvey S. Firestone, Jr., chairman of the Presiding Bishop's Committee, introduced the speakers. Bishop Sherrill spoke briefly, stating that "ours is not a dead religion but a living faith because Christ not only died but rose again and His spirit leads us."

## PSYCHIATRY

### Two New Courses

Two courses aimed at training clergy and religious workers in basic psychiatric techniques for Church work have been announced by the American Foundation of Religion and Psychiatry.

One of the Foundation's 15 lecturers is the Rev. Otis R. Rice, chaplain of St. Luke's Hospital, New York City.

The Foundation was organized last year by Marble Collegiate Church and had an enrollment of 46 in its first term. [RNS]

## Bible Presentation



RNS

First copy of the Revised Standard Version of the Bible was presented to President Truman at the White House recently by Dr. Luther A. Weigle, dean emeritus of the Yale Divinity School and chairman of the committee which prepared the revision (right).

UNING IN: The Presiding Bishop's Committee for Laymen's Work is the national directing body for an effort to encourage laymen to participate actively in the life of the Church in parish, diocese, province, and nation. Parish key men are in touch

with diocesan key men, and so on up to the national headquarters. Activities include encouragement of corporate Communion, enlisting of lay readers, giving training for every member canvass, and building an evangelistic program.

lation of the basic principles of this state and this nation."

Signers of the appeal included the following religious groups: Christian Women's Fellowship; Episcopal Laymen of the diocese of Atlanta and the Woman's Auxiliary; Georgia Association, B'nai B'rith Lodges, B'nai B'rith Woman's Auxiliary; Georgia Association, Savannah-Atlanta Diocesan Council of Catholic Women; Methodist Women's Society of Christian Service, North Georgia Conference, and Women's Society of Christian Service, South Georgia Conference. [RNS]

## PUBLIC AFFAIRS

### Failure to Vote a Sin

Failure to vote could become a grave sin, a Roman Catholic scholar says in a theological dissertation shortly to be published by Catholic University of America in Washington.

The Rev. Titus Cranny, S.A., rector of Atonement Seminary was awarded the university's highest degree, Doctor of Sacred Theology (S.T.D.) for his dissertation "The Moral Obligations of Voting."

It was prepared under the direction of widely-known moral theologian, the Very Rev. Francis J. Connell, C.S.S.R., of the university's School of Theology.

The obligation of voting in civil elections is a duty binding in conscience on all citizens possessing the franchise, Fr. Cranny asserts. It is an obligation of patriotism, commanded by legal justice, that is, by the duty of promoting the common good, he declares.

The theologian warns that the obligation of voting is grave because the purpose of voting is extremely important. As a consequence, he says, if a citizen did not vote for a long time without any justifying reason he would be guilty of grave sin.

If a Communist is running in an election and there is any danger of the Communist winning, the failure of a Christian to vote would certainly be a grave sin, Fr. Cranny states. However, failure to vote in ordinary elections without excusing cause would be venial sin,<sup>1</sup> he asserts. [RNS]

## INTERCHURCH

### Proposal Rejected

The United Student Christian Council, at its general assembly in Oxford, Ohio, rejected a proposal to make the group a department of the National

Council of Churches. The delegates voted instead for a "working, coöperative relationship" with the National Council.

Although favored by 10 of the student council's 14 member groups, the merger proposal failed to get the necessary two-thirds majority vote of the delegates. Under the merger plan, the USCC would have become the National Council's Department of Campus Christian Life.

Those opposed were the Lutheran Student Association of America, National Canterbury Association (Episcopal), National Student YWCA and National Student YMCA.

### Point IV Essay Contest

Nearly \$2,000 in prizes will be awarded winners of a nation-wide contest for essays on the Point IV Program. The contest is sponsored by the National Council of Churches.

Ernest W. Lefever, associate director of the National Council's Department of International Justice and Good Will, said all Americans between the ages of 15 and 23, both students and those not in school, are eligible to enter.

Essays on the subject, "The United States and the Underdeveloped Areas," may be submitted any time before March 31, 1953, to the Point IV Essay Committee, National Council of Churches, 79 E. Adams St., Chicago 3, Ill. Winners will be announced about May 15, 1953. [RNS]

## CANVASS

### "A Moving Drama . . ."

To inform vestrymen and help parish workers conduct a better canvass, the diocese of New Jersey has produced a filmstrip giving the latest figures and facts. Instead of laymen's dinners held throughout the diocese in recent years, 58 neighborhood vestry meetings were to be held early in October. One vestry invites a nearby rector and his vestry to attend on a week-day from 8 to 10 o'clock. There is no dinner, no speech, no special promotion.

The program consists solely of the showing of the filmstrip and the discussion resulting. Starting with five discussion statements thrown on the screen, which are discussed by the men in small buzz-groups, the opinions of all are expressed, and a lively meeting results. The body of the filmstrip takes the form of a play entitled "Balancing the Budgets, Or, The Mystery of the Missing Dollars—A Moving Drama of Parish

Life." The cast includes the rector (who is the hero), Vestrymen Oldtime Youngblood, and Worldwin, and a junior devil called Tommy Termi who bores from within, with pious words such as "Be conservative," and "Charity begins at home."

A typical parish budget is prepared by the finance committee—first reduced then raised. This leads to a discussion of "all our obligations." It develops that there is not just the parish budget, but four budgets—parish, episcopal assessment, diocesan missions, and world program.

A daring sequence of 22 frames traces the history of the duplex envelope<sup>1</sup> from its rise about 1900, and asserts that today is done, that it is really holding the Church back. A form for a single pledge card, to be used with a unified budget is shown.

The closing section shows the three types of canvass, and the advantages of the every-member visitation. The filmstrip consists of 102 frames, which, with the planned discussion, take about 40 minutes. The diocesan staff are acting as leaders in the first meetings. Men who have seen how it is done then act as leaders at subsequent meetings.

The filmstrip was designed and written by the Rev. Victor Hoag, D.D., diocesan director of religious education, and the cartoons were done by Churlmen W. Bolte Gibson and Wm. F. Ridgway, Jr.



Governor Adlai Stevenson shaking hands with the Rev. Albert A. Chambers, rector of the Church of the Resurrection, New York City, on a recent Sunday when the Democratic Presidential Candidate attended services there.

**TUNING IN:** ¶Venial (fleshly) sin is a technical term of moral theology for a sin not bad enough to put the person who commits it in danger of damnation. Precise classification of sins in this manner is not greatly emphasized in the Episcopal

Church. ¶Duplex envelope (one side for parish, one side for missions) is not unanimously condemned in the Church. Drawback of the unified system is that it seldom results in a parish overpaying its missionary quota.

## IRELAND

### New Bishop

Dr. George Otto Simms has been named Anglican Bishop of Cork to succeed the late Bishop Robert T. Hearn. At 42, he is the youngest man to be appointed bishop in the Church of Ireland since 1915.

Dublin-born Dr. Simms was graduated from Trinity College in 1932 and returned to the college in 1939 for a four-year span as Dean of Residence and assistant lecturer in divinity. In 1943 he became chaplain-secretary of the Church of Ireland Training College and last April was appointed Dean of Cork.

[RNS]

## ITALY

### Vatican Paper Backs Government Stand

*Osservatore Romano*, Vatican newspaper, has published an article supporting the Italian government's position that Protestant denominations in Italy must have official permission to operate their churches.

Non-Roman sects are subject to Italy's civil law and do not enjoy the special privileges granted to the Roman Catholic Church, the article said.

The Italian government recently gave American-led Churches of Christ temporary permission to operate without official recognition.

Its action followed protests from Unit-States Protestants and the American embassy in Rome over the closing of the Churches of Christ in Italy. [RNS]

## EGYPT

### Bird Bishop Enthroned

The Rt. Rev. Francis Johnston, third bishop in Egypt, was enthroned in the cathedral Church of All Saints, Cairo, at the Feast of St. Michael and All Angels, September 29th. The enthronement was performed by the Rev. Adeb Ammas, an Egyptian priest.

Egyptians formed a substantial part of the large congregation. Many of these are members of the Anglican Arabic congregation.

Bishops, clergy, and ministers of many churches attended the Service — Coptic, Greek Orthodox, Armenian, Chaldean, Greek Catholic, Roman Catholic, Scottish, American Evangelical, and Anglican. The British, American, and Chinese (nationalist) ambassadors and other members of the diplomatic corps and Egyptian government officials were also sent.

The service lasted 50 minutes.

## Holy Baptism

### A Pastoral Letter

By the RT. REV. ANGUS DUN

Bishop of Washington

**D**EARLY beloved brethren: This letter to you all is on the subject of Holy Baptism, more particularly the Baptism of infants and of young children. It is the teaching of our Church, as given in the Offices of Instruction, that two things are chiefly required of persons to be baptized. One is repentance, which is a definite turning away from all that stands between them and God, from their selfish desires and worldly standards. The other is faith, an acceptance of the truth of God as He has made Himself known in Christ, and a turning to God in trust and obedience. To those who fulfill these requirements, Baptism brings God's own forgiving and cleansing acceptance of them as His children, and adoption into the family of God or the household of faith, and the promise of God's strengthening help constantly offered in the teaching, the fellowship and the sacraments of His Church.

Our Church recognizes that an infant cannot of himself fulfill these requirements of Baptism. But it is our belief that just as in a human family an infant is fully accepted as son and brother in the household and by that acceptance is able to grow up in sonship, so God desires to bring children into the household of faith that they may grow up in the shared life of faith and prayer and charity.

To this end our Church provides that the child's parents and other sponsors or godparents, shall take the pledges of Baptism in behalf of the child. Through the solemn and responsible action of the parents and sponsors "infants are received into Christ's Church, become the recipients of His Grace, (of God's loving help) and are trained in the household of faith."

Plainly the Church is sorely weakened in its power to witness for God and to draw men to Christ and His Way if membership becomes a conventional thing without high meaning and life-long responsibility.

To the end that Holy Baptism may be administered in accordance with the clear teaching of our Church and its great benefits more truly received, I ask your prayerful consideration of these counsels and observations.

The solemn promises and vows of Baptism made by parents on behalf of a child can be given with sincerity

only when they understand what is meant and when they are themselves loyal and practicing members of the Church. Unless one parent is so qualified the promises and vows cannot be given with responsibility save when a sponsor is available who can truly serve as a spiritual foster parent.

Likewise sponsors or godparents can accept their responsibilities with self-respect and integrity only if they are baptized and loyal members of Christ's people. Therefore I ask all pastors to be assured of this and I ask parents to consult their pastors before inviting friends to serve as godparents. As a reasonable rule I suggest that at least two of the godparents in any Baptism shall be faithful communicants of our own Church.

It is the rule of our Church that ministers before baptizing infants or children shall instruct both the parents and godparents concerning the meaning of Holy Baptism, their responsibilities for the Christian training of the child, and how these obligations may properly be discharged. I remind all pastors of this rule and ask the cooperation of all Church people in faithfully seeking and accepting such preparation.

Finally I would remind you all that Holy Baptism is not a private act of a human family. It is an act of the family of God. Even when parents serve as sponsors they do so as members of the Church, not as the child's natural father and mother. Therefore the rubrics, or little directives, of our Prayer Book clearly intend that Baptism should normally be administered in the church and in the presence of a congregation of Christ's flock. Thus it is made clear that the Church is present and welcomes the new member for whose growth in the new life every member shares responsibility. And in this way every man present is reminded of his own profession made to God in his Baptism. Within the Church the individual name that marks each unique life is given to us in the name of the Father and of the Son and of the Holy Spirit.

For the ordering and strengthening of our common life I bid you think on these things, that we and our children together may continue Christ's faithful soldiers and servants unto life's end.



By Merle G. Walker

# Holy Laughter



THE cheerfulness of Christians is a truism. All the inheritors of the Kingdom seem united, among other things, by some deep private joke, whose full merriment is known only to those who have lost their self-importance in the riches of Christ. All those who truly worship the same Lord refuse to take themselves with pompous seriousness; they refuse to take suffering, failure, or frustration as final. The light of the Resurrection is forever breaking through the darkness of this world; the exuberance of unexpected laughter is forever dispelling the threat of despair, remorse, and disappointment.

The joy of the saints<sup>1</sup> softens their asceticism<sup>2</sup> and stern resolution, and lifts their efforts and even their martyrdoms into some strange, mysterious dimension of playfulness. They cherish every instance of the ridiculous; every flash of wit, every play on words, is precious; every inevitable friction of temperament on temperament touches some deep hidden spring of compassionate amusement; every honest thrust of satire that stabs between the joints of human priggishness increases their delight in the world, in man, and in God.

Yet their humor is childlike, without sophistication, and with no slightest after-taste of mockery or scorn. It has substance; it is rooted in reality. It plunges beneath man's awkward surface clownishness to some inexhaustible spring of glee, and rises again in freshness and beauty from the pure spring of life lived simply and confidently in the Incarnate life of Christ. For the saints have the gift of holy laughter.

Basically their humor, like all humor, springs from a sense of the incongruous. There are many theories of humor. Philosophers will theorize about anything, even their own chuckles, but they

are right in agreeing, in the main, that the essence of humor lies in the awareness of disproportion. The shock of laughter is most often provoked by some pleasing violation of our sober sense of fitness. Our rigid, somewhat stuffy, conviction of logical or esthetic seemliness is shattered by some stubborn non-conformity in fact. Laughter, therefore, presupposes a certain solemnity, a belief in proportionateness, which a free world and free beings in their spontaneity fail absolutely to satisfy.

The fat man who slips on a banana peel, the impressive lecturer who makes his formal exit on a lofty pronouncement and is forced to come back to the platform for his umbrella, the large woman in the extreme décolleté talking of Platonic love, the antics of the puppy wandering into church—all these provoke us to hilarity because of a basic incongruity between the solemnity of our expectation and the exuberant unorthodoxy of fact. There is nothing funny about a cripple slipping on a banana peel, or one's husband returning in the morning for his umbrella; still less is there anything at all amusing about a discussion of Platonic love.

It is only when legitimate expectation meets the absurdity of reality that we have true laughter and genuine release. In a world where there is no presupposition of dignity, no assumption of esthetic fitness and suitability, there can be no real mirth. The notion that great humorists are basically serious men is sound. The solemn and the funny are inseparably linked together.

## SAINT AND CYNIC

But laughter, like all of the other capacities which man originally received fresh from the hand of God, can be holy or it can be unholy. The laughter of the

saint and the laughter of the cynic<sup>3</sup> stem from the same disproportions, the same incongruities with which life abounds. In the saint the disproportion produces joy and grateful adoration; in the cynic scorn, frustration, and bitterness.

The cynic starts where the torment Hamlet started, with a naïve and uncorrected conviction of man's own inviolable dignity and honor:

"What a piece of work is a man! how noble in reason! how infinite in faculties . . . in action how like an angel! in apprehension how like a god!"

Surely, he feels, the fitting and proportionate works of such a being are wisdom, love, peace, and beauty. Yet look at the behavior of this "paragon of animals." He betrays his friends; he is unfaithful to wife and brother; he turns the use of reason into the manufacture of weapons for his own destruction; he twists his capacities for love and devotion into sensuality and self-indulgence. How sad how beyond comprehension. Is he not ridiculous and pitiful being, laughably absurd—a thoroughly clownish creature who poses and struts and comes to naught? But there is no humor, no transfiguration in such laughter. It produces only a wry bitterness, a disrespect for individuals, and at last an aftertaste of unrelieved disgust. The cynic starts with the sober humorless conviction of man's self-sufficiency and importance and spirals downward to frustration, negativism, and eventually to despair.

The Christian turns the tables completely. He begins with an incurable disproportion—with the expectation of an incongruity that is his only hope of glory; the eternal disproportion between God and man, and the even greater temporary disproportion between God and fallen man. The Christian starts with

**TUNING IN:** <sup>1</sup>In New Testament times saint meant any Christian. Later the word became more or less restricted to Christians of preëminently heroic virtue; but the earlier usage still persists—as in the "communion of saints" (i.e. the fellowship

in one Body of all baptized persons, living and dead). <sup>2</sup>Asceticism (Greek, "askesis," "exercise") is the self-denying training involved in the making of saints. <sup>3</sup>Cynic is from the name of a Greek school of puritanically minded philosophers.

G. K. Chesterton calls "the glad news of original sin."<sup>1</sup> Fallen man no dignity of his own, no honor to insult. The strict sense of fitness, literal justice and esthetic seamliness demands like for like and the suitable for the suitable, would mean his nation. He has of himself, no merits which to satisfy the expectations of just and proportionate God.

The Christian begins where the cynic ends: What sort of creature is man? Justly the sort that has so disillusioned the sentimental cynic. He longs for peace and makes wars to ensure it; he seeks truth, and detours into every kind of falsehood that can serve self-interest and pride; his reproduction of his kind is the subject of jokes that are the result of primordial sin and disloyalty; he is fickle and unsteady in devotion, though nothing can satisfy him, except love; he is full of sincere good intentions and outrageous blunders and mistakes. His loftiest thoughts are disturbed by the buzzing of a fly or an itching nose. His vision of God is broken by a noise in the street, or the clatter of his neighbor's rosary. He is not even a pure kind of creature; he is a mixture, a hybrid of the divine and the animal. He demands actual satisfaction in the midst of his best bodily pleasures, and requires physical comfort even at his rarest moments of prayer and contemplation. In all, if esthetic beauty and lovely proportionateness be the criterion, he is nothing of a monster.

Where the divine disproportion of God's mercy and mercy enter the picture. Greater than any disproportion between man's desires and his attainments is the disproportion: the disproportion between God's overarching loving-kindness and man's unworthiness. Man is all that the cynics say; all that his failure in sin witnesses: shorter-lived and weaker than the beasts and winds; inferior to all that he loves best; his own worst enemy.

Yet this creature and no other has been chosen for God's adoption—not for forgiveness, but for friendship. This creature and no other is chosen to be an eternal citizen of the immaculate city of Christ. This very human nature of no other the Lord of glory assumed and wore and reconciled in one single and infinitely disproportionate act, to the name of the Father. This body which ages and grows weary was redeemed, resurrected and lifted up into the presence of God. And this process is repeated over and over again, every time a human being is baptized into the Body of Christ.

The whole history of the Incarnation is the history of a monstrous disproportion.

tion, inconceivable and unimaginable to anything less than Absolute Love. For the divine charity chose everywhere, and still chooses, the least suitable, the least seemly, the least fitting. The Highest sought, not the high and congenial, but the lowest and the neediest. The holiness of God came into the world as the smallest, the most helpless, of creatures—a human baby. The mighty acts of man's redemption that shattered hell and broke the gates of death were worked out upon two rude sticks of wood laid one across another.

#### CLASSICIST OR CHRISTIAN

The Incarnation not only confounded man's philosophy in the person of the living Word.<sup>2</sup> It also turned upside down the esthetic notions of the artists and poets. Christ remade Beauty as well as Truth. The law of love was not a way of strict proportion and esthetic probability in which like sought and adhered to like, beauty dwelt only in the agreeable, and love sought the lovable. Love turned inside out man's solemn esthetic expectancy, for love does not seek its own like: it is not determined by what is congenial to itself, but by what is in need. It is full and seeks the empty; it is rich and seeks the poor; it is true and seeks the blind and confused. The Christian ideal of Beauty rooted and tested in charity is the absolute reversal of the old Classical conception: the proportionate and beautiful does not gather unto itself the seemly and the righteous, but



publicans and sinners. Grace does not touch the graceful, but the staggering, stumbling gait of the lost.

The god of the classicist was forced, in Aristotle's heaven, to an eternal contemplation of himself as his own proper activity; his own nature was the only fit object of his thought, and his own society was his only suitable company. If classical beauty and fitness be the criterion, such a conception of God is logically necessary. God must then be self-

sufficient. But deep within all such philosophies is the philosopher's own envy, and a concealed and groundless hope that somewhere the dignity of man's own reason and creativity shall elevate him to such a measure of equality that he may be found agreeable to the society of God. The hope is vain, for between our nature and God's lies inevitable disproportion. Equality is forever out of the question.

The proportionateness of Christianity lies not in man nor in any of his efforts, but in the redemptive power of Christ. Our mortal nature before the Incarnation was crooked and awry. He only is the Measure, the Equal, the Symmetrical. He only is congruent with the just expectations of the Father. To wrench us straight, He enters the sphere of our irregularity, and is made subject, not to our sin, but to all the forms and shapes of our disproportionateness. Before Him, all things are disparate to the measure of God. But in Him the crooked shall be made straight.

For the wrench toward God to be possible, however, the law of proportion and congruity had to be made secondary to the law of love. God himself must take over our mortal nature, and twist it straight upon the crookedness of the Cross. In that process His own body must hang distorted and hideous; His own Beauty before which the angels cover their eyes must be disfigured with the marks of the scourge, the scratches of the thorns and the gashes of the spear and nails. There is nothing seemly or proper about the Incarnation. Viewed from the perspective of fitness, it is a monstrous exaggeration of the importance of man, and a monstrous belittlement of the glory of God. It is not seemly that the Lord who assisted at the creation of the world should lie helpless upon a pile of straw, fall flat beneath a criminal's cross, bleed His mortal life away deserted and alone. It is not seemly that His first companions were the ox and ass, and His last a group of soldiers who cast lots for His clothing.

We shall never be at home in an incarnational religion until we are ready to accept the terrible humility of Christ. As Archbishop Temple points out by implication, the real stumbling-block to sensitive and artistic people's acceptance of our Lord is their unwillingness to tolerate the self-belittlement of divine love. Classicists still, romantics still, esthetes still, in their hearts they are repelled by the incongruity of the Incarnation. Like St. Peter, they would wash the feet of Christ, but are unwilling to let our Lord gird Himself with a towel and become the servant of all. They

(Continued on page 19)

NING IN: ¶Original sin is the universal tendency of the human race to disobey God's will. Since God's will is for man's perfect development, man in sinning is acting against his own best interests. News of original sin is "good news" because it

carries with it the implication that man's nature is really designed for a better condition. ¶Christ is called "the Word" because God the Son is the "expression" of the Father, as a word is the expression of a thought.

# Glorious in His Saints

THE CHURCH'S setting aside of a festival dedicated to All Saints is one of many reminders in Church teaching that Christianity is not a lonely enterprise, nor a private matter between the individual and his God. Each Christian, in the Communion of Saints, has a relationship to each other Christian, in an interwoven fabric of wonderful beauty and complexity, and each can look to others for help, guidance, and strength.

Awareness of the Communion of Saints is not, unfortunately, strong in most Protestant Churches. In the great religious upheaval of the Reformation, Lutherans and Calvinists reacted against the Roman extreme with an extreme of their own; and on the Continent no middle ground was found between an overdependence on the saints (and the clergy) as mediators between man and Christ and the concept that each individual must hew out his own spiritual pathway unaided by his fellows.

Anglicanism, in this as in most other religious matters, chose to be true to the whole of Christian experience even if in doing so it failed to be logical according to the reasoning of the times. And in the Prayer Book strong emphasis is placed upon the paradoxical fact that Christ is our only Mediator and Advocate before God; while at the same time, every other Christian in every time and place is an assistant mediator and advocate, responsible not only for saving his own soul but for helping to save the souls of others.

As St. Paul points out in his epistles, the paradox that ordinary men can do things that only Christ can do is explained by a right understanding of the Christian's relationship to Christ. We are not merely followers, or believers, or recipients; we are actually united to Him by Baptism and Holy Communion, so that we dwell in Him and He in us. When a Christian acts, for Christian purposes, it is Christ Himself that is at work and accomplishing the result.

The invitatory appointed by the Prayer Book to introduce the Venite on Saints' Days, expresses the central Christian teaching about the honor that is due to the saints: "The Lord is glorious in His saints; O come, let us adore Him." In one sense of the word, all believers are saints; in a natural development of the word, it is applied particularly to those in whom the glory of the Lord is made especially plain: whose lives and characters awaken in us a renewed gratitude to God for His redemptive activity among men, so that we cannot but adore Him.

"Saints" in the broader sense of the word—i.e., all members of the Church—are admonished by the Prayer Book to pray for each other and work for

each other and build each other up in the Faith. And it is one of the marks of sanctity in the more restricted sense that those who love God greatly are particularly active in strengthening the faith and Christian character of their brethren and in doing simple human kindnesses for them. Gradually, over the centuries, Church opinion solidified into conviction that the saints did not leave off such ministrations at death but were able even as they adored the Lord in heaven to help and pray for people on earth.

Prayers for the saints in the Liturgy began with prayers for the repose of their souls, became prayers thanking God for their lives and examples, and then developed into prayers that God would hear their intercessions for men and women in the earthly Church. Petitions addressed to the saints themselves have never, of course, occupied a central place in the worship of the Church, which is directed to God Himself; but they have found a place in litanies and special devotions.

WHEN the Church of England set about to reform its public worship after its breach with Rome, it decided that a proper gratitude to God for His saints required continuance of the celebration of saints' days with prayers and Bible readings suitable for the purpose. On the other hand, it removed references to the intercessions of the saints from its public



worship, because this practice did not rest upon a clear scriptural directive and had become involved with the spiritually dangerous Roman teaching on "works of supererogation"—the idea that some people had more merit than they needed to get into heaven and were in a position to apply their surplus merits to other people.

Accordingly, most official Anglican prayers, including those in the American Prayer Book, steer clear of direct references to what the saints are doing in heaven. Following the teaching of Scripture, we are told that the angels "may succour and defend us on earth." But it is the exception, rather than the rule, for

ayer to ask that the *human* saints do the same. One exceptional prayer in the Scottish Prayer Book speeches God that, "encouraged by their [i.e., the saints'] example, strengthened by their fellowship, and aided by their prayers, we may attain unto everlasting life."

Unofficial devotions, according to the opinions and interests of the individual, range much further than the Church's official prayers; and many men and women, many boys and girls, walk joyfully in the company of the "cloud of witnesses" mentioned in the Epistle to the Hebrews, conscious of the loving care of the saints for the children of God.

On this matter of honoring God in His saints, the American Prayer Book has a large piece of unfinished business before it. The school-child's definition of a saint—"a dead Christian"—is still further restricted by our Prayer Book to "a Christian who died before 150 A.D." To look at the Prayer Book calendar one would conclude that Christian heroism was the exclusive possession of people mentioned in the Bible.

The Church of England includes in its calendar dozens of later saints—some famous, some obscure—examples of the fact that the living Church of Christ continues to produce men and women of heroic spiritual stature. St. Ambrose, St. Augustine of Hippo, St. Francis of Assisi, St. Martin of Tours, St. Teresa of Avila, and many another great figure of Christian history surely deserve annual commemoration for their service to God and man. And certain great figures of English Church history now in the English calendar belong to us as much as they do to the Church of England. This Church might even, taking its courage in both hands, find within its own ranks some saintly bishops, priests, and laypeople whose lives and examples are worthy of annual commemoration.

"Black-letter saints' days"—so called to distinguish them from the "Red-letter days" on which the Church lays special emphasis—are obviously contemplated by the American Prayer Book with its collect, Epistle, and gospel for "A Saint's Day," and its special selections of psalms and lessons for a bishop, martyr, confessor, virgin, and matron. But, in dropping the English list, which needed rather extensive revision for the American Church, we have never gone on to adopt one of our own.

It would be highly advantageous, we believe, for the Prayer Book calendar to be revised now to make room for the omission. It is a long and fussy task, to be sure, with numerous individual differences of opinion; and this makes it the kind of task that is hard to accomplish during general Prayer Book revision. Indeed, a list was proposed to General Convention during the last revision of the Prayer Book, but failed of adoption in the midst of many more fundamental issues of the Faith. Dr. Massey Shepherd (who

doesn't always agree with us when we quote him as an authority) notes in his *American Prayer Book Commentary* that the absence of non-Biblical saints results in "impoverishment of the Prayer Book as an instrument for teaching and appreciating the history of the Church throughout the ages as exhibited in the lives of its saints," and adds, "The introduction into the American Book of 1928 of special propers for 'A Saint's Day,' and 'The Feast of the Dedication of a Church' are initial steps away from the one-sided Biblical emphasis of the Prayer Book Calendar."

The calendar of "Black-letter saints" should, we believe, be dealt with by General Convention beginning at its next session, as a separate matter from general Prayer Book revision—actually, as a completion of the point of view adopted in the last revision. There will, of course, be many arguments over details of the list; some names will be left out that ought to be in, and some put in that ought to be left out, from any individual's point of view. Yet we believe that almost any list adopted would redound to the greater glory of the Lord in His saints and to the enrichment of Churchpeople's awareness of God's continuing work among men.

### *Electing a President*

AS the Presidential campaign goes on, we seem to be getting more and more confused. We are pretty sure Taft is against Truman and Truman is against Taft, and we privately don't think either of them will be elected. Here in Milwaukee, General Eisenhower and Governor Stevenson have also made speeches. Both of them are against Stalin, but we don't think he's running this year.

General Eisenhower has a friend named McCarthy and Governor Stevenson has (or had) a friend named Alger Hiss, but McCarthy and Hiss aren't running for President either. McCarthy is against Marshall, but he isn't running either. Stalin is against Marshall, because of his plan.

One party is for the country, and one is for certain powerful minorities, but just when we think we have it straight, somebody tells us we've got our parties reversed. We've learned a lot about the income taxes and net worth of various fine people, and have found out that you need income above your salary to get along in politics—but people in other occupations have a similar problem. We've also discovered that tidelands are places that are always under water.

It is amazing to find that the two Presidential candidates, recognized by almost everyone as men of extraordinary personal qualifications and high character, have become enmeshed in some of the silliest political arguments on record. We hope that in the remaining days of the campaign the voters (and newspapers) will concentrate a little harder on the genuine issues and try to forget about the phony ones.



## AD CHAT

✓ There has been a great deal of publicity and promotion of the Revised Standard Version of the Bible which, more or less, has dwarfed the promotional efforts of any one single book of recent publication, and rightly so, for the RSV represents the final product of a project that was started approximately 15 years ago. Yet there will be many Churchmen throughout the country who will adhere to and prefer the King James Version or some of the other "modern" versions that have been in print to these many years.

✓ There are many reasons for the "modern" versions of the Bible, the main reason, no doubt, being to give the ordinary reader, rather than the Biblical specialist, an accurate and intelligible translation, so that he will be better equipped to comprehend the message of the sacred writings.

The Smith-Goodspeed Complete Bible, published by the University of Chicago Press (see advertisement, page 3) is a worthy example of our "modern" or American translations. The Smith-Goodspeed Bible is complete in that it is an American translation of the Old Testament, the New Testament, and the Apocrypha. One very obvious difference between this translation and the RSV is that the RSV is a revision of the Old Testament and New Testament, but with no Apocrypha. Hence, the reason why the Smith-Goodspeed Bible is advertised as "the only complete Bible in an American translation."

✓ It is interesting to note that the Westminster Press advertisement (also page 3 of this issue) includes *Our English Bible in the Making*, by Herbert Gordon May. (See L.C. issue of September 21st for its review). We recommend reading the book as an interesting history of Bible translations—from the Greek Old Testament to modern "Protestant" and "Catholic" versions. Dr. May is one of the editors of the Revised Standard Version.

✓ There are other interesting books that have been published on and about the Bible. "Meet the Greek Testament" by Adam Fox, an English publication, advertised by the Morehouse-Gorham Co. (see ad, page 2, this issue) is one of many works you will find of interest and value in your study of the Bible.

✓ With all this talk about the Holy Bible we are so apt to forget about another book fully as important to our everyday Church life—*The Book of Common Prayer*. Available in three different sizes and in a number of beautiful leather bindings, the Prayer Book makes an ideal gift for birthdays, confirmations, and for many other occasions. (See Harper & Brothers ad, page 19.)

*Eugene A. Dodge*

Advertising Manager

## Authorized Version Upheld

MARY ELLEN CHASE, whose well-known work, *The Bible and the Common Reader* (1944), recently appeared in a revised edition,\* added on the same day her own contribution to the Bible literature of the current year in the form of *Readings from*

\* Macmillan. Pp. xv, 325. \$4.

*the Bible* (Macmillan. Pp. ix, 493. \$3.75).

The book consists of passages from the Old Testament, the Apocrypha, and the New Testament, selected and edited by Miss Chase, with brief introductions to the various sections. Noteworthy view of contemporary interest in the Revised Standard Version is Miss Chase's

## Wanted: Education for Greatness

By RUSSELL KIRK

GORDON KEITH CHALMERS, president of Kenyon College, is an educator to conjure with. His book, *The Republic and the Person*, just published, points the way to a resuscitation of traditional American intellectual disciplines. The people who most need to read it are the administrators of the great state universities and of the teachers' colleges. Whether they will—whether, indeed, they even understand his language is another matter (Regnery, Pp. 270. \$4.)

The educational theories of President Conant, and the policies recommended to Mr. Truman by the President's Commission on Higher Education (1947) are buffeted mercilessly by Dr. Chalmers. Grossly utilitarian in general outlook, confusing "social attitudes" with morals, and sunk in a decaying sentimentalism, these opinions that he condemns are calculated to undermine the Republic by ignoring or suppressing the Person.

Dr. Conant and the Deweyites who advised President Truman exhibited a profound contempt for, or ignorance of, the ethical and intellectual premises upon which the complicated edifice of American democratic society is erected: by discarding really liberal disciplines in favor of a vague "democratic" quantitative standard of education, they prepare the way for a dreary hedonism in private life and what Santayana called "a host of squalid oligarchs" who will supplant the Republic, unless we remember that the time is come when we must educate for greatness.

But perhaps the current of John Dewey's collectivism is beginning to ebb, and the noble studies of religion, poetry, history, and literature—pious humanism, that is—will not go down before the assault of "social science" that is

simple propagandizing for collectivistic purposes, or before a utilitarianism that denies the very existence of ends.

An America which bestrides the world can no longer afford to neglect a liberal education for free men. Young people provided with no more than a smattering of facile generalizations pronounced by the sociologists, or technicians ignorant of the springs of human conduct, cannot save the world from Russia; they are bogged in a nihilism quite menacing to humanity as is Soviet power.

"In our country there is now an enormous ignorance of the dual nature of constitutional democracy," Mr. Chalmers remarks. "Many an educated person will tell you that the genius of law and order in America is the will of the majority. Whenever in history this terrible half-truth has been let loose, order and freedom have been destroyed. What has preserved them has been the rule of the majority tempered by justice."

The disciplines of traditional liberal education are intended to endow students with three talents: to read, to write, and to reason. All about us, we see literature even in great universities, degraded to "communication"; writing, in obedience to a passion for indulging the student's distaste for labor, succumbing to illiteracy; and reason, which is best inculcated by reflection upon the great figures of literature and the great march of history, engulfed by a pompous indoctrination of "attitudes."

*The Republic and the Person* is the work of a humanist, a philosopher, and a devout man. President Chalmers has courage; and he has hope. I think that the ideas which sparkle through his pages will penetrate into all sorts of curious corners, and that we shall see them germinate in years to come.

...ty championship of the King James  
...on which the selections are based:

...o justification, at least in *my* mind,  
...ecessary for using only the King James,  
...authorized, Version. Not only does my  
...e at Smith dictate such usage, but,  
...e of various opinions as to the worth  
...ore modern renderings, I myself am  
...nced that no other version, early or  
...contains the dignity and the beauty of  
...comparable translation of 1611."

...Miss Chase states, again and again,  
...her selection has been made on  
...y literary grounds. Yet the result  
...as onesided as it might seem. If  
...average American knew the Bible  
...through this anthology, but knew  
...one well, the ignorance of the Bible  
...d be much less abysmal today than

...adequate is Miss Chase's Biblical  
...e of reference.

## Books Received

...LIVING THOUGHTS OF KIERKE-  
...ARD (Living Thoughts Library).  
...esented by W. H. Auden. David  
...ckay. Pp. 225. \$2.50.

...ELICT AND LIGHT: Studies in Psy-  
...ological Disturbance and Readjust-  
...ent. Edited by Père Bruno de Jésus-  
...larie, OCD. Translated by Pamela  
...arswell and Cecily Hastings. Sheed  
...Ward. Pp. viii, 192. \$2.75.

...NGTHENED WITH MIGHT (West-  
...minster Pastoral Aid Books). By  
...arold Wilke. Westminster Press.  
...p. 95. \$1.50.

...E PRESENCE OF THE KINGDOM. By  
...Jacques Ellul. Translated by Olive  
...Yvon. Westminster Press. Pp. 153.  
...2.50.

...TRY, RELIGION, AND THE SPIRITUAL  
...IFE. The Rockwell Lectures. By  
...eorge F. Thomas. Elsevier Press,  
...951. Pp. x, 113. \$2.

...PRACTICAL GUIDE FOR TROUBLED  
...EOPLE. By Lee R. Steiner. Green-  
...erg. Pp. 299. \$3.50.†

...RITUAL REVOLUTION. By Pierce  
...arris. Doubleday. Pp. 191. \$2.75.

...CRITICAL STUDY OF CALVIN'S CON-  
...CEPT OF FAITH. By Walter E. Stuer-  
...mann. University of Tulsa, Oklaho-  
...na. Pp. xv, 397. Paper, \$4.

...YS YOUTH LEARN. By Clarice M.  
...owman. Harpers. Pp. 189. \$2.50.

...WAYS TO RAISE MONEY FOR YOUR  
...CHURCH. By Ralph Seaman. Fred-  
...rick Fell, Inc. Pp. 138. \$2.

Covers such questions as: Should You Go to  
...ychiatrist? Can Social Workers Help? What  
...at Religious Counselling? Can Books Cure



# AN INVESTMENT IN TOMORROW

**T**HIS is America's little white schoolhouse . . . but what has happened to it? Gone the vision of a trim clapboard building surrounded by a neat yard with swings and flower beds. In-  
stead a now obsolete structure

wearied by decades of eager children. A roof that leaks, shingles that need replacing, and a barren littered yard with no play equipment. At the entrance a score of smiling children, eager for all the riches of a full education . . . yet inside pitifully inadequate equipment to give them even the barest essentials of learning.

A dark picture this . . . but a picture repeated many times through-  
out disadvantaged rural areas of America. These are the schools which desperately need help in the tremendous task of preparing today's children to build tomorrow's world. They need funds to buy material equipment, and to feed and clothe their children more adequately . . . and they need expert guidance to start them along the road to self-help.

## HOW YOU CAN HELP

Through the Save The Children Federation's SCHOOL SPONSORSHIP PLAN you, as an individual, or in conjunction with your church or one of its organizations, can make an investment in the tomorrow of our nation. By sponsoring a needy American school you can give a score or more of our nation's children the opportunity for a fuller way of life. Your financial aid gives both moral and spiritual support. Sponsors are given the name and, if possible, a picture of their school, and are encouraged to correspond with the teacher and children.

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## Old Scho

By G. I. Abercrombie\*

**A**LL of us subscribe to the belief that an educated citizenry is the strongest bulwark of our democratic way of life. Yet it is a tragic fact that, owing to the lack of even the most basic teaching aids, many children in the United States are receiving substandard or wholly inadequate educations.

According to Dr. Benjamin Fine, Education Editor of the New York *Times*, no group of children have suffered so much as those in rural schools. "These children are cheated," Mr. Fine says. This is especially alarming since about half of the 28,000,000 school-age children in the United States live in rural areas.

Rural children are, in a sense, the seedbed of our population—considered by many to be our most important crop. A sizable segment of our child population grows, but does not necessarily thrive, in the country.

More than a million rural children are able to attend school for only 60 days during the year.

Thirty-two million residents of rural areas are completely without library services. Far too many children have never owned a book.

Thousands of rural school buildings are obsolete. Crowded and old-fashioned, many of these one-, two-, and three-room schools lack decent sanitary facilities, running water, or electric lights. They are furnished with inadequate equipment, and have few of the most essential supplies for education, such as supplementary readers, pre-primers, flash cards, globes, maps or even just good blackboards or pencils and paper.

The problems faced by many of our rural schools are not the sole concern of the residents of rural areas. They vitally affect every thinking citizen in the United States. Fifty percent of all young people in rural areas gravitate to urban areas. Many of them are prepared to make a positive contribution to society, but many others, because of inferior education, are ill-equipped to earn a livelihood, and are ill-trained to undertake their responsibilities in a democracy. Yet, in large measure, they will decide what America's tomorrow will be.

### ROLE OF SCF

In the fall of 1938 officers and staff at the Save the Children Federation devised a school sponsorship plan whereby the neglected schools of this country could

be encouraged and assisted to provide better education facilities for their children.

Through the sponsored school program of the Federation, small rural schools receive cash grants which, in most cases, they match with funds raised locally. They obtain new books, garden equipment and supplies for recreation education. Maps, globes, radios, blackboards, graphs and records, and basketball, baseball and playground equipment are supplied. And through the Federation many schools get modern desks for the children of various ages.

Fully as important as the material furnished by the Federation is the inspiration SCF brings to local groups, help themselves through democratic leadership. Highly trained Federation Area Consultants, skilled in all aspects



of community organization, assist in establishing locality groups which study the problems of the school and community as they affect the children. The locality groups then work to inform and impress their fellow citizens with the necessity of bettering conditions. Through their own efforts, and with help furnished by the Federation and sponsors, local citizens act to solve their own problems.

The SCF school sponsorship plan costs only \$72 a year. At first glance, t

\* Mr. Abercrombie, a layreader in the diocese of Massachusetts, is affiliated with the Save the Children Federation, which is a child service agency assisting needy children, regardless of race or creed. It is supported entirely by voluntary gifts. America's work is largely in underprivileged rural areas, and on Indian reservations. Over the Foundation works in war-depleted countries: Europe, Lebanon (Middle East), and Korea (East).

# New Life

a very small amount for accom-  
ing so much. However, one cannot  
re the spiritual uplift, the sheer  
o-do-something-for-ourselves, which  
used within the people of a com-  
y when they learn that someone  
they do not even know is anxious  
p their school.

re, in the words of a county super-  
ident of schools, is the record of the  
opment of a sponsored rural school:

ve years ago, before the school was  
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commenced. The pupils defaced the  
rty and they showed no civic pride.  
five years there is an unexcelled civic  
in the community: the community  
rates in and initiates improvement  
cts, and permanent community organ-  
n has resulted."

er the past 14 years of successful  
tion this unique plan has aided al-  
1700 schools in rural America.

## 20-YEAR RECORD

Save the Children Federation is  
stently building for the future. Re-  
y, SCF executives and area directors  
with health, welfare, education and  
ous leaders in the United States to  
ss and analyze every phase of the  
ration's American Child Service  
ram. Out of the conference came  
statement of belief:

democratic society is one in which  
e in a locality, with significant com-  
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o work together for the common good  
y reason of their own efforts develop  
and satisfying life for themselves  
their children. Through this working  
her these people become a community.  
community can develop its own con-  
vative leadership and through coöper-  
study, planning and action, continue  
nitely to improve itself. Upon this  
ction the program of Save the Chil-  
Federation is based."

With national headquarters at 80  
th Avenue, New York City, the  
ration's programs not only operate  
nderprivileged rural areas of Amer-  
but reach out to thousands of child  
sufferers overseas.

he past 20-year-record of the Fed-  
on has been a proud one. With the  
of its many friends, the Federation  
s to establish an even better record  
ie years to come.

ober 26, 1952

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L.C. Oct. 26



M/Sgt.

Hubert L. Lee, USA

Medal of Honor



FOUR TIMES Sergeant Lee's platoon had taken, then lost, the hill near Ip-o-ri. On the fifth try, the sergeant was leading. A Red grenade hit him, seriously wounding both legs. Refusing assistance, he advanced by crawling. He caught a rifle bullet in the back. Still he wouldn't be stopped. Finally, with 12 survivors, he took the hill. Sergeant Hubert Lee says:

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KENTUCKY—Taking part in the recent cornerstone laying of the new parish house of Grace Church, Louisville, Ky., on September 28th, Bishop Clingman commended the congregation for leaving its century-old location to minister to a new and growing suburban community. In doing so, he commented, the Church was carrying on the commission given first to the Twelve and later to the Seventy.

Grace Church has been located in the heart of downtown Louisville, for almost 100 years, but now with the erection of its new parish hall, it will stand in a strategic position for growth since it lies between the city and the small town of Buechel, Ky., near which a new \$300,000,000 General Electric Plant is under construction. The surrounding suburban area is experiencing a rapid growth in population and home construction.

The cornerstone was laid by Bishop Clingman, assisted by the Rev. John S. Letherman, rector. Others taking part in the ceremony were acolytes, choir, visiting clergy. Mr. O. D. Robbins, senior warden, placed a cross in the stone; Earl K. Snow, junior warden, deposited a Bible in the Foundation. A Prayer Book was placed in the stone by a vestryman, Richard H. Almstedt. The chairman of the building committee, F. M. Garrett, deposited the record of the founders. In addition, copies of Louisville newspapers were placed in the stone, together with photographs of the old church, chapel, and rectory. A copy of the service used was also placed in the foundation.

A Church school building and rectory, as well as a 200-car parking lot is also planned.

NEW YORK — Friday nights from now until next June will see a Jewish congregation, headed by Rabbi Chas E. Shulman, holding its services in the Church parish house, Riverdale, N. Y.

Temporarily "dispossessed," the Riverdale Temple of Jewish Faith had been worshipping in what was once a famous restaurant, but which now must be torn down to make way for new apartment buildings.

The Rev. Gerald V. Barry, who is rector of Christ Church, offered the use of his parish house as a gesture of interfaith goodwill and community brotherhood. The Riverdale Temple expects to move into its own building sometime in June.

NEW YORK—The Rev. Darby Berts, the new headmaster of the Cathedral School of the Cathedral of St. John the Divine, was installed as a Canon Rectorial of the Cathedral at a recent service.

WASHINGTON — Because of numerous inquiries from the public in the diocese of Washington regarding Episcopal beliefs and practices, stimulated by news reports of the recent General Convention, an Inquirers' Class for lay Churchmen has been inaugurated at St. Stephen's and the Incarnation Churches.

Fr. Stuart F. Gast, rector, will conduct the series, which will cover history, teaching, worship, prayer, and ceremonies of the Episcopal Church. Open to the public, these classes will be the first of their kind, Fr. Gast said. They were designed to precede a visitation by Bishop Dun for confirmation on January 25th.



AT GRACE CHURCH, LOUISVILLE  
Depositing the cross.

# Laughter

(Continued from page 11)

that God act as God—that is, in esthetic sensibilities conceive "Thou shalt never wash my feet." The Incarnation is not art or man—it is not fitness or logic. It is love. He came for the ugliness of the Cross, He might become beautiful. He be-crooked that we might become straight. He took and healed our dis-tensions that we might escape the re of the justice of God.

## A SLOW, TENDER VINE

Kingdom which He came to in-ter continues the same disproport-He refuses to bring it about in a blaze of glory. No legions of, no sudden manifestations of glory power, by which awestruck man be compelled to allegiance and p. Instead, He planted the slow, vine of the Holy Catholic Church. same disproportionate creatures, humanity He had worn, whose r and thirst and weariness and He had endured, and whose sins had carried, were to form and n and preserve His kingdom here th. In its very founding, all ques- of suitability were set aside. Con-ity to His own nature was utterly oked. The spiritual expectations disciples were ignored. The head church was not to be John, who lose to His heart, and shared as no the knowledge of His divinity. The steady, the most impulsive, St. was to be the Rock.

the Kingdom would begin with a struggling followers, and continue h struggle, persecution and ap- t failure. The Bread of Angels be the loaf of the oven or the ess wafer; eternal life would dwell e *vin ordinaire*, the wine of the ry. The objective Presence of t would be contingent upon the of a sinful priest, and God's im- late forgiveness would sift through nks of a dusty confessional. The ch would grow in splendor and by means of the clumsy, stilted ness of theologians, and the dull ess of Sunday sermons; its material re would be secured by bazaars and



rs, measured by the reports of n treasurers and allotted by the bick- s of vestrymen and building com- es. The meaning of the living d and the splendor of the creeds d take form and substance through unwieldy councils . . . slowly over- ing heresy and error.

(To be continued)

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## UNIVERSITIES

### Dr. McCrady Installed

In Sewanee's All Saints' Chapel filled with faculty and administrative officers of the university, seven Episcopal bishops, about 25 trustees and regents, invited guests, and members of the study body, Dr. McCrady was installed as 11th vice-chancellor and president on October 10th by Sewanee's Chancellor, the Rt. Rev. R. Bland Mitchell, Bishop of Arkansas. The day, Founders' Day, commemorated the laying of the university cornerstone on October 10, 1860.

Dr. McCrady, whose family name dates back into Sewanee history as early as 1875, was elected to the vice-chancellorship at the annual meeting of the board of trustees in June after filling the position in an acting capacity since September 1951.

## SEMINARIES

### Dr. Kloman Installed at Virginia

The Rev. Edward Felix Kloman installed as the 10th Dean of the Virginia Seminary on "Seminary Day" October 15th. Bishop Goodwin of Virginia, president of the board of trustees assisted by Bishops Gunn of South Virginia and Phillips of Southwest Virginia took part. The dean was sent by Bishop Strider of West Virginia and Vice-President of the Board of Trustees and Dr. Mollegen of faculty. Bishop Dun of Washington, livered the installation address.

Dr. Kloman was born in Haymarket, Va. He attended the Episcopal High School, the University of Virginia, graduated from the Seminary in 1919 in the fall of which year he was ordained.

the priesthood by the Bishop of London. For several years he served as a missionary at Cape Mount in Liberia. His ministry, after his return to this country, was spent mostly as rector of St. Alban's Church in Philadelphia and rector of St. Alban's Church in Washington, from which he was called to the ship of the Seminary.

#### New at Seabury-Western

Seabury-Western Theological Seminary has 34 new students this semester. The new admissions to the seminary raise the total registration to over one of the highest on record. Nearly 60 upper class students are returning to the seminary after a summer of field training programs in missions and hospitals over the nation, as the term gets under way.

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A new appointment to the Seabury-Western faculty for the year is the Rev. William H. Nes, D.D., D.C.L., annual lecturer in homiletics. Dr. Nes was for five years dean of Nashotah House, Episcopal Seminary in Wisconsin.

## COLLEGES

### After Liturgical Choir, Seminary

The liturgical choir of Southwestern at Memphis, a Presbyterian College, and the Church of the Good Shepherd, Memphis, has completed a three-year series of sung services not usually available, particularly those of Holy Week.

Robert John Lewis Matthews, Jr., one of the cantors of the choir, which has members from many Churches, is entering a seminary of the Episcopal Church this fall because of interest in the Church aroused in the group.

Vernon Perdue-Davis, Virginia composer, who teaches at Southwestern, directed the choir.

## SUNDAY SCHOOLS

### Family Service

A new service was inaugurated on Sunday, October 5th, in the Cathedral of St. John the Divine, followed by a Sunday School. There has been expressed a need for such opportunities by heads of families living in the neighborhood or connected with institutions nearby. The Rev. Canon James Green, who succeeded Canon Sparks as Canon Pastor, is in charge of the work. At 9:30 on Sunday, at the inauguration, there was a Celebration of the Holy Eucharist, and a short address by Canon Green. After the address, the children went into classes arranged for them, while their parents, or other adult friends, remained to the end of the service.

The Sisters of the Community of the Holy Spirit [L.C., September 14th] will be the teachers in the Sunday School. Formerly the students of St. Faith's School, for the training of deaconesses and other Church workers, conducted a Sunday School at the Cathedral.

## DAY SCHOOLS

### New Los Angeles Institution

A new day school in National City, Calif., is now numbered among the diocesan institutions of Los Angeles. The name of the school is San Miguel. For day students only, it will emphasize college preparation. It is opening with junior high grades and will add other grades each year until six forms are complete.

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### George Merriman Brewin, Priest

The Rev. George M. Brewin, a retired priest of the diocese of Ohio, died September 6th at Cornwall-on-Hudson, N. Y., where he has made his home since his retirement in 1951.

Fr. Brewin was born in Richmond, England, and was educated in Canada. He was graduated from Trinity College of the University of Toronto in 1910. He was ordained deacon and priest by the bishop of Toronto and served in the Canadian Church from 1910 to 1912. Coming to the American Church in the latter year he served in the diocese of Western Michigan for several years at Flint; St. Paul's, Grand Rapids, and at Holy Trinity parish, Manistee. From 1918 to 1922 he was rector of the Church of the Evangelists, Oswego, N. Y. In Ohio Fr. Brewin served three cures: from 1923 to 1942 as rector of St. Andrew's Church, Akron; from 1942 to 1943 at Church of Our Saviour, Salem, and from 1943 until retirement as rector of Grace Church, Toledo.

He is survived by his wife, Chrystina A. Brewin.

### Emma Katherine Eastburn

Emma Katherine Eastburn, wife of the Rev. Fordyce E. Eastburn, rector of the Church of the Epiphany, San Carlos, Calif., died July 23d, after a year's illness.

Mrs. Eastburn, active in the work of the Woman's Auxiliary and of Christian Education, is survived by her husband and by three children — oldest of which, William was to enter Church Divinity School of the Pacific this fall.

### Telfair Hodgson

Telfair Hodgson, retired treasurer of the University of the South, died of a heart attack on September 16th at his home, just two days before his 76th birthday. He had not been ill previously.

Funeral services were held September 18th at All Saints' Chapel with burial in the Sewanee Cemetery. Officiating were the Rev. Dr. George B. Myers, retired professor of the School of Theology, assisted by the Rev. Julius A. Pratt, rector of Otey Memorial Parish, the Rev. Dr. Richard H. Wilmer, university chaplain, and the Rev. Ellis M. Bearden of Cleveland, Tenn., former chaplain at Sewanee Military Academy.

Mr. Hodgson, holder of the longest record of service on the administrative staff of the university when he retired as treasurer in July, 1949, was named treasurer emeritus by the school's board of regents in recognition of his 42-year record.

The son of the Rev. Telfair Hodgson, Sewanee's third vice-chancellor and dean

of the School of Theology, he received his B. A. degree from the University of the South in 1898 and the M. A. degree the following year.

At the time of his death he was rector of the diocese of Tennessee, president of the Bank of Sewanee, and continuing a many-year record as secretary of the vestry of Otey Memorial Parish. He was the first president of the Sewanee Civitan Club and for 40 years was a member of the board of directors of Emerald-Hodgson Hospital.

Born in Hoboken, N. J., September 18, 1876, he had been active in nearly every Sewanee civic enterprise. He was a past president of the Tennessee Branch of Phi Delta Theta fraternity and of the E. Q. B. Club, a Sewanee faculty organization.

Survivors include his wife, the former Miss Medora Cheatham of Nashville; one daughter, Mrs. Edward Parker Charleston, S. C.; and one sister, Mrs. Oscar N. Torian of Sewanee.

### Jane L. Morehouse

Jane Lavinia Morehouse, a devoted member of All Saints' Cathedral, Milwaukee, and of the Confraternity of the Blessed Sacrament, died in Milwaukee, Wis., August 24th.

Miss Morehouse was born in Milwaukee December 15, 1870, the daughter of Linden Husted and Lydia Phelps Morehouse. Her father was the founder of the *Young Churchman*, a magazine originally for children of the Cathedral Sunday school and later a national Church publication, and she helped in the work of preparing and distributing the copy. Later she served as an officer and director of the Young Churchman Co., which subsequently became the Morehouse Publishing Co. and is now the Morehouse Gorham Co. She was retired in 1941.

In her will, Miss Morehouse made number of bequests to Church institutions, subject to a lifetime interest of her surviving sister, Elizabeth P. Morehouse. These included All Saints' Cathedral, \$2,000; St. John's Home, Milwaukee, \$1,000; Nashotah House, Nashotah, Wis., \$1,000; Sisters of the Holy Trinity, Fond du Lac, Wis., \$1,000; St. Andrew's School, St. Andrew, Tenn., \$1,000.

In addition to her sister, Miss Morehouse is survived by two nephews, Linden H. Morehouse of Mamaroneck, N. Y., and Clifford P. Morehouse of Nashotah, N. Y.; a niece, Mrs. Ruth Morehouse Randall of Wauwatosa, Wis., and a number of grandnephews and grandnieces.

The funeral was conducted at All Saints' Cathedral, with interment in Forest Home Cemetery, Milwaukee.

*The Living Church*

## Appointments Accepted

Rev. Julian M. Bishop, formerly chaplain of St. Margaret, New Hartford, N. Y., chaplain of the Sisters of St. Mary, Peekskill, N. Y.

Rev. Laman H. Bruner, formerly rector of Church, Indianapolis, will on January 1st be rector of St. Peter's Church, Albany, N. Y., 107 State St. St. Peter's, one of the Episcopal churches in the United States, has as its vestrymen Governor Thomas E.

Rev. Robert H. Cochrane, formerly vicar of Church of the Redeemer, Delano, Calif., is now of Trinity Church, Reno, Nev.

Rev. William C. Downer, formerly assistant rector of the Ascension, Chicago, is now rector of the Sisters of St. Margaret, New York, N. Y. Address: St. Barnabas' House, Hartford, N. Y.

Rev. Philip S. Harris, formerly rector of St. Martin's Church, Omaha, Neb., is now rector of St. Paul's Church, St. Andrew's Chapel, Attitash, N. H.

Rev. Alan R. McKinley, formerly vicar of St. George's Church, Sanford, Maine, is now rector of St. Andrew's Church, Ansonia, Conn. Address: 45 N. St.

Rev. William A. Opel, formerly a student in Episcopal Theological School, Cambridge, is now student at Union Theological Seminary and also Teacher's College, and also part-time of Grace Church on Long Island. Address: 70 W. Ninety-Third St., New York 25.

Rev. Charles F. Rehkopf, rector of St. John's Church, St. Louis, Mo., will after January 1st be rector of St. John's Church, St. Louis, Mo., and executive secretary of the Diocese of Missouri. New address: 1210 Locust St., St. Louis 3.

Rev. Miles Renear, a priest of the diocese of Los Angeles, is now Protestant chaplain at the Harbor State Hospital, Norwalk, Calif. The diocese of California recently instituted the positions of Protestant chaplains in its mental hospitals and homes for the mentally deficient.

Rev. Very Rev. J. Milton Richardson, formerly rector of St. Luke's Church, Atlanta, Ga., is now rector of Christ Church Cathedral, Houston, Tex. Address: 1117 Texas Ave., Houston 2.

Rev. Gilbert Runkel, formerly rector of St. George's Church, Adrian, Mich., is now rector of St. George's Church, Alpena, Mich. Address: 135 S. St.

Rev. Samuel Hunting Sayre, rector of St. Basil's Church, Eagle Rock, Calif., assumed the duties of Bishop's chaplain on October 1st, according to an announcement by Bishop Bloy of Los Angeles.

Rev. Jones B. Shannon, a recent graduate of the Virginia Theological Seminary, has taken

charge of the work at St. Andrew's Church, State College, Pa., and will also be chaplain to Episcopal students at Pennsylvania State College. Address: 304 S. Frazier, State College, Pa.

The Rev. Dr. David Livingston Soltan, formerly vicar of St. Paul's Mission, San Jacinto, Calif., is now rector of Trinity Parish, Escondido, Calif. Address: 234 S. Juniper St.

The Rev. Eugene A. Stech, formerly curate of St. James' Church, Chicago, is now rector of St. Mark's Church, Waupaca, Wis., and vicar of St. Olaf's, Amherst. Address: Waupaca.

The Rev. John E. Stevenson, formerly rector of Holy Cross Parish, Houston, Tex., is now rector of St. Mark's Church, San Diego, Calif. Address: 3975 Fairmount Ave., San Diego 5.

The Rev. Walter R. Strickland, formerly rector of St. Matthew's Church, Unadilla, N. Y., and St. Paul's Church, Franklin, is now rector of St. Luke's Church, Catskill, N. Y. Address: 50 William St.

The Rev. Richard E. Thrumston, formerly rector of St. Paul's Church, Plymouth, Wis., is now rector of St. Augustine's Church, Rhinelander, Wis. Address: 33 S. Pelham.

The Rev. Arthur H. Underwood, formerly curate of Christ Church, Georgetown, Washington, is now vicar of St. John's Church, Charlotte, Mich. Address: 730 N. Sheldon St.

The Rev. Paul Urbano has resigned as rector of St. Stephen's Parish, Beaumont, Calif., in order to take charge of the new All Saints' Church, Phoenix, Ariz.

The Rev. Edgar R. Walker, formerly associate rector of All Saints' Church, Worcester, Mass., will on November 1st become rector of St. John's Church, Worcester. Address: 13 Hackfeld Rd., Worcester 9.

The Rev. William J. Watts, formerly rector of St. Paul's Church, Bloomsburg, Pa., is now rector of Calvary Church, Stonington, Conn.

The Rev. Bruce A. Weatherly, formerly curate of the Cathedral Church of the Nativity, Bethlehem, Pa., is now rector of Trinity Church, Covington, Ky. Address: 326 Madison Ave.

The Rev. William G. Weinbauer, formerly curate of the Church of the Resurrection, Richmond Hill, N. Y., is now vicar of St. George's Church, Bronx, New York. Address: 661 E. 219th St., Bronx 67, New York.

The Rev. Dr. Clyde D. Wilson, formerly rector of Holy Trinity Church, Middletown, Conn., will become rector of St. Paul's Church, Steubenville, Ohio, on October 15th. Address: 415 Adams St.

The Rev. Ernest W. G. Worrall, who formerly served Trinity Church, Camden, N. Y., is now rector of St. Mark's Church, Waterloo, Iowa. Address: 312 Baltimore St.

The Rev. Hunter Wyatt-Brown, Jr., formerly rector of the Church of the Holy Nativity, Baltimore, will on October 19th become rector of St. Timothy's Church, Catonsville, Md. Address: 200 Ingleside Ave., Catonsville 28.

The Rev. Joseph W. Zweimer, formerly rector of St. Matthew's Parish, Buffalo, will on November 1st become rector of Trinity Parish, Lancaster, N. Y. Fr. Zweimer also served as chaplain of the Buffalo General and Roswell-Park Hospitals.

## Armed Forces

The Rev. William J. Miles, formerly curate of St. Mary's Church, Haddon Heights, N. J., will be a chaplain with the U.S.N.R. Address: Box 180, Delair, N. J.

## Changes of Address

The Rev. John A. Benton, Jr., vicar of St. Michael's Church, Orlando, Fla., formerly addressed at 3316 Edgewater Dr., should now be addressed at 2501 N. Westmoreland Dr., Orlando.

The Rev. Allen B. Clarkson reports that the Church of the Good Shepherd, Augusta, Ga., which he serves, has a fine new rectory. Formerly 1010 Millidge Rd., now 2347 Walton Way, Augusta.

The Rev. Herbert Hannan Cooper, rector of Christ Church, Short Hills, N. J., formerly addressed on Forest Dr., should now be addressed at 18 E. Lane.

The Rev. H. Laurence Chowins, assistant of St. Andrew's Church, Kansas City, Mo., formerly addressed at 339 N. Sixteenth St., Kansas City, Kans., should now be addressed at the Netherlands Hotel, 3835 Main St., Kansas City, Mo.

The Rev. Dr. Howard Dow, who recently became

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## RETREATS

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vicar of St. John's Church, Wilmington, Los Angeles, should be addressed at Box 632, Wilmington.

The Rev. William C. Downer, who formerly served the Church of the Ascension, Chicago, may now be addressed at St. Barnabas' House, New Hartford, N. Y.

The Rev. Willis R. Doyle, who is serving St. Francis' Church, Dallas, has moved from 3001 Community Dr., Dallas 9, to 3127 Clydedale Dr., Dallas 9. He will continue to keep an office at 3001 Community Dr.; this is simply a change of residence.

The Rev. F. B. Etson, retired priest of the diocese of New Mexico, and Southwest Texas, formerly addressed at Box 84, Eighth St. Ext., should now be addressed at 739 Dalbey Dr. in Las Vegas, N. Mex.

The Rev. J. M. B. Gill, who has been living with the Rev. George R. V. Bolster, rector of St. Mark's Parish, Medford, Ore., since retirement seven years ago, has moved to his old family home where he will live with two older sisters. Address: 500 Sycamore St., Petersburg, Va.

The Rev. Rowland K. Gimson, retired priest of the diocese of Albany, formerly addressed at 440

Bradford St., Albany 6, N. Y., may now be addressed at 879 Warren St., Albany 8.

Canon P. Douglas Gough of Calvary Catholic Sioux Falls, S. Dak., should be addressed for purposes at 509 S. Main Ave.

The Rev. Dr. C. Edward Hopkin, professor systematic theology and ethics at the Div School in Philadelphia, may now be addressed 1316 Church Rd., Orelana, Pa.

The Rev. Henry N. Hyde, rector emeritus All Saints' Church, Portsmouth, Ohio, formerly addressed in Bethesda, Md., and Peoria, Ill. now at 150 E. Genesee St., Skaneateles, N. Y.



A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

BOSTON, MASS.

**ALL SAINTS** (at Ashmont Rapid Transit Station) Dorchester  
Sun 7:30, 9, 11 (Solemn); EP & B 7:30; Daily 7;  
Wed & HD 10; C Sat 4-5, 7-8

**INCARNATION** Rev. Clark L. Attridge, D.D.  
10331 Dexter Blvd.  
Masses: Sun 7:30, 10:30; Daily: as anno

BROOKLYN, L. I., N. Y.

**ST. JOHN'S** ("The Church of the Generals")  
99th St. & Ft. Hamilton Pkwy.  
Rev. Theodore H. Winkert, r  
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Philip F. McNairy, D.D. dean; Canon  
Leslie D. Hallett; Canon Mitchell Haddad  
Sun 8, 9:30, 11; HC Daily 12:05; Also Tues 7:30;  
Healing Service 12 Noon Wed

**ST. ANDREW'S** Rev. Thomas R. Gibson, r  
3105 Main at Highgate  
Sun Masses 8, 9:30, 11, Ev & B Last Sun 5; Daily  
7; Thurs 10; C Sat 7:30-8:30; Ev & B Last Sun 5

NEW YORK CITY

**CATHEDRAL OF ST. JOHN THE DIVINE**  
Sun 7:30, 8, 9 HC, 11 MP, HC & Ser, 4 EP & Ser;  
Daily 7:30, 8 HC, Mat 8:30, Ev 5 (Chair ex Mon);  
HD 8:45 Cho HC; Wed 10 HC

**ST. BARTHOLOMEW'S** Rev. Anson P. Stokes, Jr., r  
Park Avenue and 51st Street  
8 & 9:30 HC, 9:30 & 11 Ch 5, 11 M Service & Ser, 4  
Ev, Special Music; Weekday HC Tues 10:30;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Fri 12:10; Church open daily for prayer.

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Cho Evensong Mon to Sat 6

**HEAVENLY REST** Rev. John Ellis Large, D.D.  
5th Ave. at 90th Street  
Sun HC 8 & 10:10, Morning Service & Ser 11;  
Thurs & HD 12 HC; Wed 12 Healing Service

**ST. IGNATIUS'** 87th St. & West End Ave.,  
one block West of Broadway  
Rev. W. F. Penny; Rev. C. A. Weatherby  
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,  
7:30-8:30

**CHAPEL OF THE INTERCESSION**  
Rev. Joseph S. Minnis, D.D.  
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7  
& 10, MP 9, EP 5:30, Sat 5, 11; 12; C Sat 4-5 &  
by appt

Key—Light face type denotes AM, black face PM; addr, address, anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

NEW YORK CITY (Cont.)

**ST. MARY THE VIRGIN** Rev. Gleg Taber, l  
46th St. between 6th and 7th Aves.  
Sun Masses 7, 8, 9, 10, 11 (High); Daily 7;  
9:30, 12:10 (Fri); C, Thurs 4:30-5:30, Fri 12;  
4:30-5:30, 7-8; Sat 2-5, 7-9

**RESURRECTION** 115 East 7  
Rev. A. A. Chambers, r; Rev. F. V. W. W. W.  
Sun Masses: 8, 9:15 (Instructed), 10:30 MP,  
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat

**ST. THOMAS'** Rev. Roeliff H. Brooks, l  
5th Ave. & 53d Street  
Sun HC 8, 9, 11, 1 & 3 S, MP Ser 11, EP C  
Ser 4; Daily: 8:30; 12:10 Tues & HD; 11  
12:10 Noonday ex Sat

**TRINITY** Rev. Bernard C. Newman  
Broadway & Wall St.  
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N. Y.

**ST. GEORGE'S** 30 N. Ferry  
Rev. Darwin Kirby, r; Rev. George F. French  
Sun 8, 9, 11, H Eu, 9 Family Eu & Com Bre  
fast), 9 Sch of Religion and Nursery, 11 Nurs  
Daily Eu 7 ex Mon & Thurs 10; Daily: MP 8;  
EP 5:30; C Sat 8-9 by appt

CINCINNATI, OHIO

**ST. MICHAEL AND ALL ANGELS**, 3622 Reading  
Rev. Francis Campbell Gray, r  
Sun HC 8 & 10:45, Mat 10:30; HC weekday  
ex Mon 10; C Sat 7-8

COLUMBUS, OHIO

**TRINITY** Broad & Third Sts.  
Rev. Robert W. Fay, D.D., Rev. Timothy Pickens  
B.D., ass't.  
Sun 8 HC, 11 MP 15 HC; Fri 12 HC; Even  
Weekday, Special services as announced.

OKLAHOMA CITY, OKLA.

**ST. PAUL'S CATHEDRAL** Very Rev. John S. Wil  
127 N. W. 7  
Sun 8:30, 10:50, 11; Thurs 10

PHILADELPHIA, PA.

**ST. MARK'S**, Locust St. between 16th and 17th  
Rev. Emmett P. Paige, r; Rev. Paul C. Kintzing,  
Sun: H Eu 8 & 9, Mat 10:30, Cho Eu & Ser,  
Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Mon V  
& Fri 7, Thurs, Sat & HD 9:30, Ang & P 12,  
5:30, C Sat 12 to 1 & 4 to 5

NEWPORT, R. I.

**TRINITY**, Founded in 1698  
Rev. James R. MacColl, III, r; Rev. Peter Chase  
Sun HC 8, Family Service 9:15, MP 11; HC Tu  
Fri & HD 7:15, Wed & HD 11

SAN ANTONIO, TEXAS

**ST. PAUL'S MEMORIAL** Rev. H. Paul Osborne  
Grayson & Willow Sts.  
Sun 8, 9:15 & 11; Wed & HD 10

BELLOWS FALLS, VT.

**IMMANUEL** Rev. Robert S. Ken  
Sun: HC 8 & 10; Wed, Fri & HD 8 HC

MADISON, WIS.

**ST. ANDREW'S** 1833 Regent  
Rev. Edward Potter Sabin, r  
Sun 8, 11 HC; Weekdays 7:15 daily, ex W  
9:30 HC; C Sat 7:30-8

LOS ANGELES, CALIF.

**ST. MARY OF THE ANGELS** 4510 Finley Avenue  
Rev. James Jordan, r; Rev. Neal Dodd, rem  
Sun Masses: 8, 9:15, 11. Daily 9, ex Tues &  
Fri 7. MP 8:30 & Ev 5:30 Daily.  
C Sat 4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.

**ADVENT OF CHRIST THE KING**  
Rev. Weston H. Gillett; 261 Fell St. nr. Gough  
Rev. Francis Kane McNair, Jr.  
Sun Masses 8, 9:30, 11 (High Ser); 9 MP; Daily  
7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP, 5:30 Ev;  
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

**ST. FRANCIS'** San Fernando Way  
Rev. Edward M. Pennell, Jr.  
Sun 8, 9:30 & 11; HC Wed 7:15; HD & Thurs 9:15

DENVER, COLO.

**ST. ANDREW'S** Rev. Gordon L. Graser, v  
2015 Glenarm Place  
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10;  
Thurs 7; C Sat 5-6  
Three blocks from Cosmopolitan Hotel.

WASHINGTON, D. C.

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass  
daily ex Sat 7; Sat 12; Prayer Book days 7 & 12  
Noon; C Sat 5-6

ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;  
Thurs & HD 10; C Sat 7-8

CHICAGO, ILL.

**ST. BARTHOLOMEW'S** Rev. John M. Young, Jr. r  
6720 Stewart Avenue  
Sun 7:30, 9, 11 HC; Others posted

EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun Ev 7:30, 9, 11; Ch S 9; Weekdays Ev 7, 10;  
Also Wed 6:15; Also Fri (Requiem) 7:30; MP  
9:45; 1st Fri HH and B 8:15; C Sat 4:30-5:30,  
7:30-8:30 and by appt

BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th and St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. R. W. Seaman, c;  
Rev. P. E. Leatherbury, r  
Sun 7:30, 9:30, 11 & daily